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connected with the history of the emancipation of the Jews. The essential part of Zunz's *Gottesdienstliche Vorträge* is nothing but the early history of the sermon, and its last chapter treats of the later development of pulpit oratory. On the other hand, it would have been wise to leave contemporaries entirely unmentioned; for, to give only one reason, it is but natural that those persons with whom the author is at all personally acquainted, are made prominent, whilst others of equal merit are not spoken of at all. History has only to deal with what is past.

I should like to call attention to a few slight inaccuracies. The introduction of the square alphabet into Hebrew writings was not so simple a proceeding as Dr. Baeck seems to imagine. It was not a spontaneous reform, but a development which took centuries. The remark on the invention of the vowel signs is likewise inaccurate. The so-called Babylonian ones are, without exception, superlinear. It is by no means so certain that this system is older than the Tiberian, nor has it been entirely supplanted by the latter, as it appears in Yemenian MSS. of quite recent date. It is altogether injudicious to speak of these and other unestablished facts with so much certitude, or to connect names with them.

Among more modern events the representation of the Damascus affair requires some rectification. The author should not have omitted the name of the late Dr. L. Loewe, whose merit it was—as we learn from Sir Moses Montefiore's *Diaries* (vol. i., p. 252)—to have discovered the use of the term *pardon* (*afuo*) instead of *acquittal* (*itlāk vetervīhh*) in the Firmān for the release of the captives. It was due to his exertions that the terms were altered accordingly. For pardoning is only the condoning of a crime committed or believed to be committed.

It should not remain unmentioned that the book is capitally got up, for which the enterprising publisher deserves great credit. I think I may advocate the translation of the book into English.

H. H.

Note by the Author of "The Ideal in Judaism."

By the courtesy of the editors I am enabled to offer a few observations in reply to the Rev. Harold Anson's valuable notice of my volume of sermons which appeared in the July number of this Review.

It is not usual for an author to appeal against the judgment of

a critic ; and if I depart from the practice in this instance it is in order to save, not myself, but Jewish opinion and teaching from misconception. Each individual Jew, however obscure, becomes exalted by outsiders into a type, and there is some danger of my doctrine, as it is set forth by my reviewer, being taken to represent the doctrine of my people. I purposely frame the last sentence in this way, because, despite the general fairness and even kindness of his observations, Mr. Anson has not quite accurately represented some of my views.

He thinks, for example, that I have treated "contemptuously" the religious observances of the Old Testament, meaning by "religious observances" the Mosaic sacrificial rite, and he quotes in his support my statement that the modern conception of the Divine Being will not permit us to think that He can find delight in animal sacrifices—a statement made in the teeth of the many positive injunctions to offer sacrifice which are contained in the Pentateuch. But if I am guilty of contemptuous conduct in this respect, I err in the best of all good company—in the company of the Hebrew Prophets and Psalmists, who declared unequivocally that the Supreme Being has no delight in sacrifices, and that the sacrifice He has chosen is a contrite spirit. It is strange to find a Christian, who is bound by the noblest and the most characteristic traditions of his religion to insist upon "inwardness," taking a Jew to task for his lack of sympathy with "the effete ceremonial of a semi-civilised world."

My reviewer, moreover, is disappointed at the absence of any reference in "The Ideal" to the truth that God still demands sacrifice, though sacrifice of a "more costly, because personal" kind. He has evidently forgotten my citation from the Boraitha of R. Meir, to which he himself had already alluded with approval: "This is the way of the religious life ; thou shalt eat thy morsel of bread with salt, and drink water by measure, sleep on the earth, and live a life of sorrow." The quotation is introduced into the sermon entitled "The Suffering Messiah," which from first to last is an appeal for this "personal" sacrifice which God so dearly loves.

Mr. Anson is surprised that I mention the Founder of Christianity so seldom, and thinks that the terms in which I speak of him are "not very laudatory." There are two allusions to Jesus in my book, and if they are so few, it is because the subjects dealt with did not call for more numerous references. The passages in question occur on pages 9 and 33 respectively. In the former Jesus is described as "that central figure whose sufferings and charm of character move our neighbours to alternate sympathy and emulation"; in the latter his "winning character" is acknowledged. These, I venture

to submit, can hardly be called unsympathetic allusions. As to the fairness of my description of Christianity—how far it is essentially a dogmatic system, and whether it is possible for a Christian to deny the verbal accuracy of the Gospels, and yet preserve unimpeached his character for orthodoxy—this raises a vexed question which obviously cannot be discussed in a note. But since I am charged with being “not over-sympathetic” towards Christianity, I may appropriately call attention to my designation of the Christian Watch-Night Service as “an impressive ceremony” (page 62), and to my allusion to the open door of the City Church, “with its silent invitation to busy men,” which I call “inexpressibly beautiful.” (Page 117.)

Far more serious is Mr. Anson's opinion that Judaism, as I expound it, has no place for the conception of an immanent, urging, loving God. This is a familiar objection on the lips of our Christian brethren, and is all the more inexplicable seeing that the Hebrew Scriptures, which are equally accessible to Christians and Jews, are for ever crying out against it. I hope, in an early number of this Review, to show how groundless this objection is, by expounding in detail Jewish doctrine on the question at issue. Meanwhile, as regards my treatment of the subject in “The Ideal,” I would submit that Mr. Anson has scarcely given to the book, as a whole, that attentive consideration which might have been expected from so conscientious a reviewer. Many of the sermons, I would urge, aim at the satisfaction of that “very real need” which, in his opinion, my book has “left unsupplied.” The sermon on “The Rainbow,” in particular, dwells almost exclusively upon the love of God for His earthly children, and upon the revelation of His goodness which is to be discerned in human character. “There is no life so gloomy,” to quote a brief passage from that discourse, “but some rays of comfort shall steal in to illumine it; and though a whole city-full of rebellion and sin separate God from men as with a thick cloud, yet shall that barrier be pierced again and again by the sweet tokens of His mercy. . . . And truly it is man's mercy to man that is the most eloquent witness of the Divine love. Every pang assuaged by human agency, every soothing, encouraging word that is spoken to still the complaining, to strengthen the despairing spirit, every deed of true charity, every grasp of a friend's hand, every ray of light that falls upon our life from the soul of our beloved, is a manifestation of God's mercy. Those virtues of men and women by the exercise of which they bless one another, are as truly God's angels as are the tranquillity and the strength that will sometimes mysteriously find their way into our disquieted hearts, coming we know not whence.” And then, if I may be permitted one more extract, there is the sermon, entitled, “The Penitential Season,”

which, like the season that suggested it, would be utterly unmeaning, did not Judaism number among its essential constituents the belief in God's infinite love, which is freely extended to the contrite sinner :—"Year after year this season returns, with its call to repentance, eloquent of a love, a pity, a sympathetic recognition of human needs that is Divine. 'Return, ye erring children,' it cries, in the name of the Most High ; 'I will heal your waywardness. Let not your self-reproaches keep you back. My love is all-powerful ; it will receive you, it will comfort you. If you suffer because of the thought of your disobedience, you shall suffer no more.' Wise, indeed, are they who heed the sublime message, who, touched by its very mercifulness, hasten to lay the homage of their contrition before the Throne of Grace ; who read, and judge, and reform their lives under the tranquil influences of these days ; who discern their God in the still small voice of His loving appeal, and wait not till He is revealed by the mighty tempest of His rebuke." And the sermon ends with a prayer, breathing precisely the same spirit.

MORRIS JOSEPH.

CORRECTION TO PAGE 707.

Professor Bacher, who saw the MS. during his short visit to the Bodleian Library, read l. 11, בר פרקאן [צדקה] ; l. 17, [הו אן] ; l. 18, ללאואמר [אלפאט] מכצוצה ; *ibidem*, the word וצורה ought to follow the word צינהא (l. 19) ; l. 19, [לנתהא] פ. Dr. Harkavy is also of opinion that the Arabic fragment (ff. 705 to 707) is by חפץ (Hafs) ben Yatsliah ; it is certainly not by Samuel ben Hofni.

A. N.